

THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters



Published monthly by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. FRANKLIN STREET, PHILADELPHIA, PA.

VOLUME XII

NUMBER 8

September
1931

MORAVIAN HYMN

*To avert from men God's wrath,
Jesus suffered in our stead;
By an ignominious death
He a full atonement made;
And by His most precious blood
Brought us, sinners, nigh to God.*

*But examine first your case,
Whether you be in the faith.
Do you long for pardoning grace?
Is your only hope His death?
Then, howe'er your soul's oppress,
Come, you are a welcome guest.*

Composed by John Huss, about
1400, several years before his martyr-
dom. Oldest Moravian hymn known.

WEY THE TITLE **American-European Fellowship** **FOR CHRISTIAN ONENESS AND EVANGELIZATION**

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—1 John 1:3.

CHRISTIAN ONENESS

That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in us, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15. Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

Come Thou with us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls.

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN **ONENESS AND EVANGELIZATION**

continuing the Russia Evangelization Society and
Christian Testimony to Jews

Room 421, 156 Fifth Avenue, New York City

Cable Address: "Fellowship," New York City

Philadelphia Office: 1213 N. Franklin Street, Philadelphia, Penna.

All gifts will be promptly acknowledged and used as determined. Information and names of members of the numerous churches connected, and the hearty co-operation and prayers of all Christian people earnestly solicited. Make Checks, Drafts and Money Orders payable to Rev. R. K. Sauerbrey, Treasurer; in Canada to Mr. Wilson Foster, 15 Waterloo St., Toronto, Can.

OUTREACH AND STAFF

Rev. Aaron G. Galloway, D.D., President
ALFRED BALL, Jr., Vice-President
FAYTON HARRISON BROWN, Vice-President
Col. E. N. Sauerbrey, Treasurer
Rev. GEORGE W. HUTTON, Field Secretary
Rev. J. E. RICE, Special Worker
Miss GEORGE W. HUTTON, Field Worker
Miss MARGARET GALLOWAY, Field Worker

CANADIAN COUNCIL

H. E. Latta, E. C., Chairman; Rev. I. N. Miller, Vice-Chairman; J. D. MacLellan, Secretary; Wilson Foster, Treasurer; Mrs. S. H. Paine, Mr. and Mrs. A. V. White, Mr. and Mrs. Malloy, Miss Foster, Mrs. MacLellan, Rev. Sauerbrey and Mrs. A. Pailthorpe, all of Toronto.

MEMBERSHIP ON BOARD

ALFRED C. Galloway, D.D., New York; ALFRED BALL, Jr., New York; FAYTON HARRISON BROWN, Philadelphia; Col. E. N. Sauerbrey, New York; Rev. GEORGE W. HUTTON, M.D., New York; Rev. R. P. Sauerbrey, Wharton, New Jersey; Robert MacLellan, Columbia, S. C.; Rev. GEORGE A. MacLellan, D.D., Pittsburgh; Rev. F. W. Palfrey, D.D., Los Angeles; H. A. Trumbull, Chicago; Sidney T. Smith, Winnipeg, Manitoba; CHARLES E. MARSH, New York; PETER OUNG, R. Palmer, Philadelphia; Rev. GEORGE W. HUTTON, Long Beach, Calif.; W. S. Wills, Philadelphia; Rev. J. E. RICE, Houston, Texas.

OBJECTS

1. To encourage Oneness of all true believers of Jesus and Christ.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give financial relief to those in Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers of the Lord when it is possible.

THE EUROPEAN HARVEST FIELD

Published monthly by the American-European Fellowship for
Christian Oneness and Evangelization

1213 North Franklin Street

Philadelphia, Penna.

VOL. XII, No. 8

ARNO C. GAEBELEIN, D.D., *Editor*
HERBERT HOGG, *Managing Editor*

September, 1931

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

Notify us at once of change of address, giving both old and new addresses and writing plainly.

We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

CONTENTS



WHEN THE SPIRIT CAME.....	By Rev. John Greenfield	2
THE REVELATION OF JESUS CHRIST.....	By Pastor J. C. Sisemore	6
THE HARVEST FIELD.....	Richard W. Hill	10
CURSES TURNED INTO BLESSING.....	Richard W. Hill	11
REPORT OF NATIVE WORKERS IN ROUMANIA.....		12
KOVALCHUK IN CARPATHIAN RUSSIA.....		13
PRAYER LETTER.....	Miss Margaret M. Griffith	15
WITH THE SETTLERS.....		17
ABOUNDING OPPORTUNITIES IN BULGARIA.....	Paul L. Mishkoff	19
NOTES FROM MY EVANGELISTIC DIARY.....	John Honchar-Barchuk	21
OUR WORK ON THE BORDER OF RUSSIA.....	Ivan Moriakoff	23
SUMMER WORK AT RADOST.....	Jean Rhode	25
HUNTING FOR SOULS.....	Charles Lukesh	26
REPORT FROM DR. EWKE, CZECHOSLOVAKIA.....		27
NEWS FROM RUSSIA.....		28

TERMS OF SUBSCRIPTION

One dollar a year in advance. Canada and foreign, \$1.25. We request Canadian and Foreign subscribers to remit in U. S. Money Value.

Colonel E. N. Sanctuary, Treasurer, 1213 N. Franklin St., Philadelphia, Penna.

Entered as Second-class matter, May 5, 1928, at the Post Office at Philadelphia, Penna., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of February 28, 1925, Authorized August 20, 1930. Published monthly. Subscription price, \$1.00 per year. Canada and Foreign, \$1.25.

DEVOTIONAL AND EDITORIAL

WHEN THE SPIRIT CAME

BY REV. JOHN GREENFIELD

We are glad to give our readers for their devotional reading this month a chapter out of the book called "Power from on High", written by Rev. John Greenfield, Moravian Evangelist. This book recounts the marvelous working of God in the great revival at Herrnhut and was issued in commemoration of the two hundredth anniversary of this movement of God's Spirit. Readers who are interested in the book can procure it from the author, Warsaw, Indiana, at 35c. postpaid.

PRAYER always precedes Pentecost. The Book of Acts describes many outpourings of the Holy Spirit, but never apart from prayer. In our own day the great Welsh and Korean revivals were preceded by months, if not years, of importunate and united praying. Hence the supreme importance of the prayer meeting, for it is "the power-house of the church." So our Fathers found it two centuries ago. The first part of the year 1727 did not seem very promising. Differences of opinion and heated controversy on doctrinal questions threatened to disrupt the congregation. The majority were members of the Ancient Moravian Church of the Brethren. But other believers had also been attracted to Herrnhut. Lutherans, Reformed, Baptists, etc., etc., seemed likely to divide the believers into a number of small and belligerent sects. Then the more earnest and spiritual souls among them began to cry mightily unto the Lord for deliverance. His first answer was a general outpouring upon them of "the spirit of grace and supplications." (Zech. 12: 10.) Matthew Henry's comment on this passage was fulfilled in their case:

"When God intends great mercy for His people, the first thing He does is to set them a-praying."

He also sent them a human leader and deliverer in the person of the young German nobleman, Count Zinzendorf, who so kindly had offered this persecuted Church a place of refuge on his own estates. This godly youth and pre-eminent genius had been divinely prepared for his great work of spiritual leadership. Converted in early childhood, he composed and signed at four years of age, the following covenant: "Dear Saviour, do Thou be mine, and I will be Thine." He had chosen as his life-motto the now famous confession: "I have one passion: it is Jesus, Jesus only." Of his days and years at school he bears the following testimony: "I was not only preserved from committing gross sins, but in some instances succeeded in inducing those very persons who had tried to mislead me, to join me in prayer; and thus I won some of them to Christ. This was not only the case at school but also in the Universities which I attended, and on my travels ever since. Whilst at the Universities, I exercised myself in physical accomplishments, because I deemed them useful; but I never indulged in dancing in promiscuous assemblies of both sexes, because I considered it wrong and

sinful. I was as fond of amusements as any one; but as soon as an inordinate affection for them arose in my soul, I felt condemned. My whole soul continually tended to the Cross. I spoke with everyone I met on this subject."

Having finished the University courses, his education was to be furthered by travel and a visit to foreign countries. But everywhere his master-passion of love for, and fellowship with, the Crucified Redeemer controlled him. In the Duesseldorf Gallery of paintings his attention was drawn with marked effect to a wonderfully expressive *Ecce Homo*, over which were the words:

"Hoc feci pro te; quid facis pro me?"

"This have I done for thee; what doest thou for me?"

To a friend the young count wrote: "If the object of my being sent to France is to make me a man of the world, I declare that this is money thrown away; for God will in His goodness preserve in me the desire to live only for Jesus Christ." In Paris a Duchess asked him: "Good evening, Count; were you at the opera last night?" "No, Madame," he replied, "I have no time for the opera." "Oh brilliant wretchedness!" he exclaimed, on leaving this city. Such was the young nobleman whom the Lord sent to be the spiritual and temporal leader of several hundred earnest but quarrelling Christian refugees.

So effective and fruitful was this leadership that nearly two centuries later, Professor Binnie of Scotland declared: "It would not be going too far to affirm that Count Zinzendorf did more than any other man to redeem the Eighteenth Century from the reproach of barrenness, in relation to evangelical teaching and work."

If we inquire as to the secret of his success, two Scripture texts suggest themselves, namely: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," (Zech. 4: 6.) "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost and they spake the word of God with boldness." (Acts 4: 31.) Count Zinzendorf had early learned the secret of prevailing prayer. So active had he been in establishing circles for prayer, that on leaving the college at Halle, at sixteen years of age, he handed the famous Professor Francke a list of seven praying societies. Would that he might have many followers among the student body of today! How quickly this would solve all youthful as well as mature problems.

It was a condition and not a theory which confronted the young nobleman in 1727 at Herrnhut. How to unite in faith and love and service the pious but disputatious followers of Huss, Luther, Calvin, Zwingle, Schwenkfeld, etc., etc., seemed indeed a hopeless problem apart from divine intervention. In answer to earnest and persevering prayer, superhuman wisdom guided the young Count in the use of certain means which proved of incalculable value. Bishop J. T. Hamilton has called attention to this in a recent article in *The Moravian*. After describing the Brotherly Covenant drawn by Zinzendorf, calling upon them "to seek out and emphasize the points in which they agreed" rather than to stress their differences, and the Count's personal interview with every individual adult resident in Herrnhut, Bishop Hamilton says:

"But far more important than this was their entering into solemn covenant with Zinzendorf, that twelfth of May, to actually dedicate their lives, as he dedicated his,

to the service of the Lord Jesus Christ, each one in his particular calling and position. This covenant was in essentials what constitutes our Brotherly Agreement of today, the link uniting our individual members and our corporate congregations with each other.

"There followed the choice of the twelve elders to complete the organization of the spiritual life of Herrnhut, and the appointment of persons to the various offices foreseen in the statutes. So order, itself a product of greater mutual confidence as well as of mutually recognized devotion, made possible provision for the Bible study and the frequent gathering of bands for prayer, that next marked the ensuing summer months and led the way to and prepared for the baptism of the Spirit that culminated on that blessed thirteenth of August, an endowment with power that enabled those men and women of Herrnhut to serve their generation so effectively in evangelizing throughout Christendom and in heathendom and in keeping faith aglow during decades of rather general indifference and rationalism, as well as promoting an education that sought to cultivate the heart as well as to inform the intellect and to secure purity of morals."

Truly the great Moravian revival of 1727, which reached its climax August 13, was preceded and followed by most extraordinary praying. The spirit of grace and supplications manifested itself in the early part of the year. Count Zinzendorf began to give spiritual instructions to a class of nine girls between the ages of ten and thirteen years. "The Count," so the historian of that period tells us, "frequently complained to his consort that though the children behaved with great outward propriety, he could not perceive any traces of spiritual life among them; and however much might be said to them of the Lord Jesus Christ, yet it did not seem to reach their hearts. In this distress of his mind he took his refuge to the Lord in prayer, most fervently entreating Him to grant to these children His grace and blessing."

What a spectacle! A gifted, wealthy, young German nobleman on his knees, agonizing in prayer for the conversion of some little schoolgirls! Later on we read as follows:

"July 16. The Count poured forth his soul in a heart-affecting prayer, accompanied with a flood of tears. This prayer produced an extraordinary effect, and was the beginning of the subsequent operation of the life-giving and energetic Spirit of God." Not only Count Zinzendorf, but many other brethren also began to pray as never before. In the "Memorial Days of the Renewed Moravian Church," we read as follows:

"July 22. A number of Brethren covenanted together of their own accord, engaging to meet often on the Hutberg, to pour out their hearts in prayer and hymns.

"On the fifth of August the Warden, viz., the Count, spent the whole night in watching, in company of about twelve or fourteen brethren. At midnight there was held on the Hutberg a large meeting for the purpose of prayer, at which great emotion prevailed.

"On Sunday, August 10, about noon, while Pastor Rothe was holding the meeting at Herrnhut, he felt himself overwhelmed by a wonderful and irresistible power of the Lord, and sunk down into the dust before God, and with him sunk down the whole assembled congregation, in an ecstasy of feeling. In this frame of mind they continued till midnight, engaged in prayer and singing, weeping and supplication.

"After that distinguished day of blessing, the 13th of August, 1727, on which

the Spirit of grace and supplication had been poured out upon the congregation at Herrnhut, the thought struck some brethren and sisters that it might be well to set apart certain hours for the purpose of prayer, at which seasons all might be reminded of its excellency, and be induced by the promise annexed to fervent prayer to pour out their hearts before the Lord.

"It was, moreover, considered as an important point that, as in the days of the Old Covenant, the sacred fire was never permitted to go out on the altar (Lev. 6: 13 and 14), so in a congregation, which is a temple of the living God, wherein He has His altar and His fire, the intercession of His saints should incessantly rise up unto Him like holy incense.

"On August 26 twenty-four brethren and the same number of sisters met, and covenanted together to continue from one midnight to the next in prayer, dividing for that purpose the twenty-four hours of night and day by lot among themselves.

"August 27 this new regulation was put into practice. More were soon added to this number of intercessors, which was thus increased to seventy-seven, and even the awakened children began a plan similar to this among themselves. Every one carefully observed the hour which had been appointed for them. The intercessors had a weekly meeting, at which notice was given to them of those things which they were to consider special subjects for prayer and remembrance before the Lord.

"The children of both sexes felt a most powerful impulse to prayer, and it was impossible to listen to their infant supplications without being deeply moved and affected. A blessed meeting of the children took place in the evening of the 26th of August; and on the 29th, from the hours of ten o'clock at night until one the following morning, a truly affecting scene was witnessed, for the girls of Herrnhut and Berthelsdorf spent these hours in praying, singing, and weeping on the Hutberg. The boys were at the same time engaged in earnest prayer in another place. The spirit of prayer and supplication at that time poured out upon the children was so powerful and efficacious that it is impossible to give an adequate description of it in words. These were truly days of heavenly enjoyment to the congregation at Herrnhut. All forgot themselves, and things terrestrial and transitory, and longed to be above with Christ their Saviour, in bliss everlasting."

Another eye-witness says:

"I cannot ascribe the cause of the great awakening of the children at Herrnhut to anything but the wonderful outpouring of the Spirit of God upon the communicant congregation assembled on that occasion. The breezes of the Spirit pervaded at that time equally both young and old."

This then is the answer to the question of our chapter—"When the Spirit came." Again we quote from Bishop Evelyn Hasse: "Was there ever in the whole of church history such an astonishing prayer-meeting as that which, beginning in 1727, went on one hundred years? It is something absolutely unique. It was known as the "Hourly Intercession," and it meant that by relays of brethren and sisters prayer without ceasing was made to God for all the work and wants of His church. Prayer of that kind always leads to action. In this case it kindled a burning desire to make Christ's salvation known to the heathen. It led to the beginning of Modern Foreign Missions. From

(Continued on Page 32)

The Revelation of Jesus Christ

(Twelfth in Series)

BY PASTOR J. C. SISEMORE

OUR Scripture lesson is the thirteenth chapter of Revelation. This is one of the most interesting chapters in the entire book. Several of the leading magazines are publishing these studies, and it is very probable that they will later be published in book form. There is a great demand for prophetic truth, and we ministers should supply it. If we fail to do so, the Devil will see to it that false teaching will take its place. The false religionists get their recruits from the members of churches who do not know their Bibles. May the Lord help you that are studying with us here to stand firm on the "Rock of Ages"!

We see two beasts in this chapter, and we may well spend the time on the identity and the work of these beasts.

Who Is the First Beast?

In verses one to ten we are to study about the beast which John saw coming up out of the sea, having seven heads and ten horns. Who can he be? Many views have been advanced, but they cannot all be right. Let us go to the Word of God for the meaning of these symbols, and we shall understand this passage. Do you remember that in Daniel 2 Nebuchadnezzar had a dream and had to bring in Daniel to give him the meaning of it and Daniel told him its interpretation? Old Nebuchadnezzar was to be cursed and sent into the grass fields to eat grass with the beasts for seven years, or until he should be willing to confess that God is the true God. That is the exact duration of the great tribulation period.

In the second verse, we find that the beast was like a leopard, had feet like a bear, and a mouth like the mouth of a lion. Again we are forced to go to Daniel for an interpretation. There, in chapter 7, we find the lion symbolized the first great Gentile World Empire, the Babylonian Empire. The bear symbolized the Medo-Persian kingdom, and the leopard symbolized the Grecian kingdom. Following this came the beast that was diverse from all the others and had great iron teeth. It devoured and broke in pieces and stamped the residue and had ten horns.

This latter beast is a symbol of the fourth world empire, the Roman. Now this beast has the symbols of all the four beasts. I believe it is clear that this beast represents the revived ten-kingdom Roman empire. It will have all the elements of the four kingdoms. The ten horns are the same as the ten toes of the image in Daniel and refers to the ten-kingdom, revived Roman empire, which may soon put in its appearance in the earth. If you have any doubt that such a kingdom is still coming to this earth, you

only need to study the prophets and you will find that it is inevitable. Another reason for saying that this beast represents the last form of Gentile world power is because he is seen coming up out of the sea. Sea, when used symbolically, always means the Gentile nations. This beast will be the Roman Prince of the imperial Roman Kingdom which will be set up after the rapture of the church.

Notice that the dragon gives him his power, his seat (throne), and great authority. This will be the time that Satan rules the world through his subject. In verse three, John saw one of the beast's heads wounded to death and then healed. Rome once had two heads—the imperial or political, and the religious or ecclesiastical. For years Rome has had no temporal power, no kingdom, and no king. John sees this political head healed and functioning again. Just a few months ago the Pope of Rome was restored to temporal power—over a very small empire, it is true, but it is the beginning of the restored empire which John sees here. All the world wondered after this beast and they all worshipped the dragon, or the Devil, except those whose names were "written in the book of life of the Lamb slain from the foundation of the world." What an awful picture of an awful time! The Devil has been cast out of heaven and becomes the emperor of the world through this beast king or prince. Every unsaved person in the earth will worship him. That seems absurd to some of you, perhaps, but I only remind you that this world is rapidly getting ready for just such a time. Atheism, evolutionism, modernism, and anti-Godism in general, are rapidly spreading through this earth. After the church has been translated, there will not be a single saved person left in the earth. The horrible conditions which exist in Russia will be re-enacted on a larger scale throughout the world.

They cry out, "Who is like unto the beast? Who is able to make war with him?" Wars are determined unto the end. Talk all you please about world peace, but there is going to be no world peace till the Prince of Peace comes and reigns in this earth. Men may legislate all they please, but while they are doing it the world is getting ready for war. I am no prophet, but you write it down that before another twelve months roll around there will be war in this old, sin-cursed, Christ-rejecting world.

He is a blasphemer and has authority to continue three and a half years. He makes a covenant with the Jews at the beginning of the tribulation period, and probably the Jewish Temple worship will be restored in Jerusalem. However, in the midst of the period he breaks the covenant, and then the believing remnant will be punished. He has power to make war against the true saints and to overcome them. My unsaved friends, if you reject Christ tonight and go on in unbelief till Jesus comes and takes the true believers out of this earth, and you go into this awful time of sin and lawlessness an unsaved person, I do not believe you will ever have another opportunity to be saved. But suppose you should have, and did then accept Christ as Saviour, you will go through this time of unparalleled judgment and will probably be put to death by the Devil. "If any man have an ear, let him hear."

Who Is the Second Beast?

We come in verse eleven to another beast. This beast comes up out of the earth. This is Israel. They are God's earthly people. Every Jewish promise is an earthly promise. Every promise to the believer of this dispensation is a heavenly promise. If

we would only keep that in mind, it would save us from many false notions. We would no longer be setting our affections on the things of the earth, but would be "serving the true and living God and waiting for His son from heaven." This beast will undoubtedly be a Jew. He has two horns like a lamb, but speaks as a dragon. He comes as a deceiver. He pretends to be the Christ and comes as an angel of light to deceive the Jewish people. They are still looking for their coming Messiah to set up His earthly kingdom; and when this beast who has the two horns of a lamb comes, they will still be in unbelief and will accept him as their Messiah. Jesus predicted it in John 5:43: "I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." His language gives him away. "He spake as a dragon."

It matters not how the Devil seeks to deceive the world with his false religions, this is the one unfailing test. How do they speak with their mouths? God gave us the same test in I John 4. He said: "Believe not every spirit, but try the spirits whether they are of God . . . every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." That is the one test. What do they speak concerning the Lord Jesus? Do they believe in His virgin birth? His atonement for sin? His literal resurrection and ascension to heaven? Do they believe in His literal, bodily return to set up His kingdom? If not, they speak not according to God's Word.

This beast is the coming personal Antichrist. The first beast is the head of the last form of Gentile world power—the revived Roman empire. The second beast is the head of a religious or ecclesiastical power. Religious does not mean Christian, by any means. It will be positively antichristian. He will cause those who dwell in the earth to worship the first beast, the beast whose deadly wound has been healed. He performs miracles and calls down fire from heaven to try to prove to the unbelieving Jews that he is the Christ. These are the signs and lying wonders referred to in II Thessalonians, second chapter. Those who have rejected Christ and have believed the Devil's lie will have this strong delusion given them and they will believe the Devil's lie and be damned. An image is made to the first beast, and the earth dwellers are required to worship it. It is said that the Antichrist has power to give life to the image of the beast, that the image should speak, and as many as refuse to worship the beast and his image shall be killed.

I grant you that there are some hard things to understand right here. It seems almost unbelievable that the Devil could cause an image of wood and stone to live and speak. If this power was attributed to God, we would have no doubt in the world that it was literal. God could do it if he saw fit, but Satan is not omnipotent. He does not have all power nor the power of creation. He does have the power to deceive, however. I do not say that this will not be literally fulfilled, but I do say that it seems quite probable to me that Satan will use some deception here. The spiritualist mediums pretend to call up the dead and let them speak with their living relatives. Some of you may have seen and heard some of this. Sir Arthur Conan Doyle promised his wife that he would come back and talk with her after he died. She claims to have talked with him, but he has used the same old "gaff" that all the others have used. My friends, no spiritualist seance or medium can call any dead person up to where they can talk to the living. They may appear to do so, but it is the Devil's lie and a fraudulent

deception. Many have thought that they had talked with a dead relative. I wonder if the Devil will not fill this image with demon spirits and deceive the world into believing that it actually speaks. It seems reasonable, to say the least.

The Mark of the Beast

The Antichrist causes all his followers, and that means all except those who have accepted Christ during that awful time, to receive a mark in the hand or in the forehead. None except these will have power to buy or sell. This mark will probably be the opposite to the seal of the Holy Spirit. Jesus seals His followers with the Holy Spirit, and that is the guarantee of eternal life. The Antichrist gives his followers this mark of the beast, which is the brand-mark of hell and means that every one that accepts the false Christ will be then and there doomed to eternal condemnation and can never be saved from it. To my mind, and I have no time to go further into it tonight, this is the unpardonable sin and the only one—accepting the Antichrist instead of the true Christ.

The commercial world is fast getting ready for just such a boycott as we read about here. The chain stores are taking the country. One man has a dozen, another forty, another a hundred, and so on. They are buying and selling now so that a very few men will soon control the whole commercial or business world. It will be an easy thing for the Antichrist to take over all this power and then put it up to the people to accept him and receive his mark or not be able to buy food nor to sell their products. It will be an awful time. That condition is not only seen in the business world but in the political world, the social world, and what is still worse, the religious world. Centralized power in ecclesiastical bodies is seen everywhere. The Federated Council of Churches is a movement of the Devil. If our great evangelical denominations are not careful, we are going to see them getting ready to hand their machinery over to the Antichrist. Of course the genuinely saved will be taken out of it.

My time is gone, and I must close. I close with this word. I do not know just what is meant by the 666. Six is man's number. Seven is God's perfect number. Man strives for perfection, but falls short of it. It is a trinity of sixes and probably refers to this sixth dispensation, which is man's dispensation. Here man is turned loose in the world to bring in the wonderful millennium we read about and hear so much about. I mean a millennium of men and by men. What an awful failure he makes of it! Take this home with you and think about it—the radio broadcasting wave length of Rome, Italy, is 666.

And now we close and remind the unsaved that you are taking long chances if you longer reject salvation by faith in Christ Jesus. Jesus stands and pleads with you tonight for salvation and the forgiveness of sin. If you want to escape these coming judgments, come to Him tonight.

FREE BIBLE STUDIES BY CORRESPONDENCE

These studies are suitable for individual or group study and adaptable for Bible classes, prayer meetings, etc. The Bible is the only textbook. If interested, begin now. The book of Acts is now ready, which should be of special interest to Sunday School teachers. Address Rev. J. B. Epp, Hesston, Kansas.

The Harvest Field

As our General Conference this year had to be postponed on account of the general elections, we had the opportunity of visiting Transylvania again. Our first labors in Roumania were in this field and we labored in two parts of the former Hungary. The Lord blessed and we had the joy of seeing many surrender to Christ. At that time we labored among the Saxons only, German being the language used. There were very few Roumanian Evangelical Christians in Transylvania at that time. The most of the Roumanian believers at that time were Baptists.

What a difference we found when we returned to our former field! The General Conference is always held in the Roumanian language, whereas the District Conferences are in the language mostly used in the respective Districts.

We arrived in Sibiu, the largest town in Transylvania, after a most tiring journey of 26 hours. The heat had been intense, and the traveling not as comfortable as in America. We stopped overnight in the town of Brasov, a beautiful town in the Carpathian mountains. This was the first place in Roumania where we had the privilege of proclaiming the Gospel in this land.

On the next day we left for Sibiu, arriving there in the afternoon, and were met at the station by one of the leaders of the German Evangelical meeting. He conducted us to his home where we were entertained during our stay. What a difference we found in this meeting also! The membership was about four times as large. They own their own building. A well organized Sunday School and Young People's

Society proved how alive the brethren were.

Next day we rested and on Sunday attended the first day of the Conference. A large hall had been rented, the Roumanian meeting hall being too small to accommodate the delegates and friends attending. Here we saw what made us praise God for what he is doing in this land of superstition

and false teaching. About six hundred were present. When we left,—9 years ago, you could have counted the believers on your hands, and now, a large hall full of earnest faces, full of joy, glorying in persecutions, for, dear friends, a Roumanian who gets converted must expect much persecution, beatings, and imprisonment!

The Lord blessed and much joy was manifested at what the Lord had done. The leader of the Conference was a former Gendarme Sergeant Major, a man who was noted for his brutality. After his conversion he was promptly dismissed from the force. His wife re-

fused to cook for him, even refused to live with him! But now, there she was with a radiant face glorying in her salvation, free from the bands which had bound her! Glory be to Him Who is able to sever any bands!

In the afternoon I was asked to minister to the German meeting, where I had had the privilege of serving for nearly two years, nine years ago. Here also the hall was full. Full of many new faces. Old friends welcomed us and we could praise the Lord for what he had done.

Monday we again attended the Roumanian Conference and Tuesday visited the village of



R. W. HILL AND NATIVE WORKERS

Heltau where we lived almost two years, and where the Lord gave us our little boy. Old friends gathered here also to welcome us. Unfortunately we could only stay a short time. Then we returned to Sibiu.

The next day we took a trip to some salt baths and rested up, visiting old friends, with whom we had waged the fight against the enemy. We could have stayed several weeks, so many invitations were received, but we had to think of our flocks at home, so, after ministering again in the German meeting, we left to visit other believers near Brasov. With them we made the journey through the beautiful Carpathian range to Ploesti, passing through Sinaia, where the Roumanian Princess Ileana was to be married the next day to a German Prince. The trip was beautiful in our brother's automobile.

At Ploesti, a most hearty welcome awaited us in the home of one of the brothers, a manufacturer of knit goods. In his beautiful new home all was done to make us feel comfortable and at home. Here also we could see what the Lord had done in the last four years. We had not been able to visit this assembly during that time. The last time we were there only a few Roumanian believers were to be seen. Now the meeting has grown very much, and the surrounding villages are also being visited and a number of small meetings are springing up, in spite of terrible persecutions.

The Lord is indeed blessing in this most needy land. How we praise Him that He saw fit to bring us here! How we praise Him for all His blessings that He has vouchsafed to shower upon us! Dear friends, don't you want to have a part in this wonderful work? Many workers are needed. The Harvest is ripe, the laborers, alas, very few! They can be easily counted! Think of the millions here who have never heard the true Gospel! Think of the thousands of precious souls going into eternity without hearing the Gospel. The time is short, beloved, what are you going to do about it?

We need funds for more workers, more tracts, and other extension works. Has the Lord blessed you in the homeland? Share these blessings with the poor people here who are willing to suffer persecutions, beatings, imprisonments for His dear Name's sake! I appeal to you in His Precious Name!

A native worker can be supported for, from \$15.00 to \$25.00 a month. This is your opportu-

nity to lay up treasures where moth and rust do not corrupt. Will you do it?

Yours in His Precious Service,

R. W. AND L. V. HILL.

CURSES TURNED INTO BLESSING

By R. W. HILL

Some weeks ago, when the believers in the village of S—— (in Roumania) were gathered together for the afternoon meeting, the Mayor and some policemen came and commenced yelling, "Get out, all of you!" So all went out of the house in which the meeting was being held. The Mayor then called a number of young men (you could well call them only boys) and told them to remove the benches and take them to the Town Hall. They took out all the benches, Bibles, Testaments, songbooks—in fact, everything they could lay their hands on. As the benches were fastened together, they broke them more or less in getting them loose; and then, on the way to the Town Hall, they smashed all of them to pieces by hitting them against trees, till only four benches were left and they were badly damaged. A small cupboard was also taken, containing money, tracts and other things, as well as the mottoes that hung on the walls.

The next afternoon, as the believers were again conducting a meeting, two policemen, accompanied by a number of young men, came again to disturb the meeting. The boys came direct from a dance and said they intended to put an end to the believers. The policemen did not venture to come into the meeting place, but marched up and down a short distance away. A few of the villagers took the part of the believers, and a great commotion started. The police commenced to use the butts of their rifles, and a regular fight started between the villagers (who sided with the believers) and the boys and police. Some of the believers did not escape unscathed. In fact, several were beaten bloody, and one old sister from a neighboring village was grossly abused. One old brother from another village was so seriously beaten that he was ill for a long time.

The windows in the houses of the believers also suffered damage from this mob, incited by the Mayor and without a doubt by the local priest, who

is at the bottom of the whole matter. The cause of all this persecution is that about 39 families did not take part in the usual Easter ceremonies. One of the customs here is that before Easter every household brings a basket of eggs, butter, fine bread, and other things to the church in order to be blessed by the priest, and of course the priest gets a portion of what is in each basket. Well, 39 baskets less means something to a priest in a small village.

The result of this whole matter has turned out differently from what the priest planned, for some of the worst enemies of the believers are now coming to the meetings and acknowledge that they did very wrong, and 18 more believers are asking for baptism! Somewhat of a boomerang for the authorities!

Pray for these dear people, who are suffering much persecution for His sake. Not only in this village, but also in others, the enemy is very active. They need the prayers of the saints. You, who can come together when and where you will, cannot conceive what many of these dear souls have to go through. But the Lord is blessing! To Him be all the praise and glory!

REPORT OF NATIVE WORKERS IN ROUMANIA

ILIE HAMALIUC

This brother has been devoting his time to working among the Ruthenians in this territory. He also is the leader of the Young People's Work. The Lord has blessed his efforts and we look forward to a still more blessed ministry for him in the days to come.

JOSEF NEUMOHR

This most aggressive worker is a great pioneer worker, going to villages where the Gospel has not been preached. He also is working a great deal of his time among the Ruthenian population. His ministry has been most fruitful. His good wife is also an ardent worker and has been the instrument in His hands to get two meetings started among the Ruthenians, she herself being a Russian.

TEODOR SCHIPOR

has been visiting mostly Roumanian villages, when not occupied in Siret. He takes an active part in the Sunday School, and in the choir. He is growing,

and we are praying that the dear Lord will develop and train him to be still more useful under His guidance.

VASILE ZARAJAN

His work is mostly in the Roumanian villages. Owing to his present poor health, he is not always able to work as much as he would like to, but he is a steady worker and visits many villages, doing also considerable pioneer work.

LUKAS BODZIAK

works a great deal among the Roman Catholics, he himself having come out of Catholicism. He also has a great burden for Israel and distributes a great deal of literature among the Jews.

GEORGE NEAMTU

visits only Roumanian villages, but he and his Hebrew-Christian wife have a burden for Israel and distribute a great deal of literature among the Jews. They also hold many conversations with Jews. Both of them are very energetic in His service.

GRIGORE MOCANU

has located in the village of Vaslui. He comes from this territory and is now working with his young wife among people who knew him as a brutal gendarme chief. The Lord is using them both. The wife is leading the Sunday School and Women's Work.

MARIA GOROHOLINSKI

We praise God for this dear young sister in the Lord. She is leading the choir and teaching the children music in the Sunday School. This summer she is leading the Daily Vacation Bible School for the children. She also is working on the music for the choir. Much has to be copied from English, German, and other hymn books—the notes, etc. This requires a great deal of patience. She also is teaching the young people to play on mandolins, guitars, and other instruments.

The confiscation of the greatest synagogue in Siberia recently took place. It was built fifty years ago and was called the Great Irkutsky Synagogue. It has been turned into a laborers' club.



JOHN KOVALCHUK AND FAMILY

KOVALCHUK IN CARPATHIAN RUSSIA

Carpathian Russia, Czechoslovakia
July 28, 1931

DEAR BROTHER HOGG:

I am now in Carpathian Russia, Czechoslovakia. Am traveling from place to place, visiting the scattered believers and holding meetings. At present I am in the city of Chust, where I have rented a room for some time in order to take a little rest and to write you and some others. It seems, too, that this city is a good center from which to visit the places where the Russian believers live.

I left Ugine, France, about the middle of June. My wife and daughter are still there. I felt it was better to come here alone first in order to look over the field and to become acquainted with the laws of the country, before bringing my family and personal belongings.

While I was in Paris preparing my visas, I received a letter from my wife enclosing a telegram from Mr. Hunter, which stated that he was to arrive in Cherbourg, France, in a few days and that he wished to meet me. So I waited for him and met him in Paris. We spent a few days together in that city and had a good opportunity to testify in the Russian meetings in Paris.

From Paris we left for Prague, Czechoslovakia. It took 24 hours to get there. Brother Charles Lukesh met us in Prague. We spent a day and night there together, and then Mr. Hunter went with Brother Lukesh to Znojmo and I went in a different direction, to Carpathian Russia. From Prague it took me about 20 hours to get there. The train was so crowded with passengers that I had to stand or sit on my suitcase on the platform of the car the whole way. I arrived at the city of Mukachevo very tired, without having had any sleep at all.

Here I met several Hungarian and Ruthenian believers and stayed with them several days, holding meetings in this city and a town nearby. Then I went in another direction, where there are groups of believers, and now I am in the city of Chust. Thus I have been traveling from place to place in so-called Podkarpathian Russia for a whole month and I feel tired and exhausted and need a few days rest.

The believers here who have been writing to me for some time and begging me to come are very glad to see me here at last. They are not quite satisfied, however, that my family did not come with me.

I have found Carpathian Russia a large and thickly populated country. In the cities there is more of a mixed population, with Hungarians, Jews, etc., but there are hundreds of towns and villages which are populated only by so-called Ruthenians or Carpato-Russians. These are real Russian peasants. Their language is something like Ukrainian and White Russian. We can understand each other perfectly well. All the believers here are using only Russian Bibles, hymnals, and other spiritual literature. It is quite interesting to observe how these people could preserve their language and customs without any schools of their own and being under Austro-Hungarian rule for such a long time.

This country, Podkarpathian Russia, now belongs to the Czechoslovakian Republic, but it has its autonomy. The state schools here are taught in the real Russian or the Ukrainian language, and everything is to be carried on in their language. It seems that these people are not quite ready yet to carry on everything themselves, so the Czechs are putting their men in some governmental positions. However, the Carpato-Russians have one

of their own men for governor, and have other men in governmental positions. They have not quite decided yet which language is to be taught in their schools—real Russian or Ukrainian. It seems now that most of them prefer the Russian, as being the one more cultured.

Before the War, the religion of these Carpatho-Russians was the Greek-Catholic, or Uniats, being those who recognize the Pope at Rome as the head. But after the War, there was a strong movement and fight against this religion, and as a result most of them became Greek Orthodox. Now both of these churches exist among the Ruthenians. Of course, neither of these religions satisfy the longings of the soul and they live in awful ignorance and spiritual darkness.

They are also extremely poor. They live in small, damp huts with the floors made of clay. When one enters one of these huts, he feels as though he had gotten into his grave. The walls and floor are often wet. One can hardly breathe. Their food is mostly maize. Their bread is made from this product, and other forms of food are only varied preparations of it. They are half starved. I have never seen a people who look so skinny, pale, and weak as these people here. They look like shadows of men and women walking around. Their clothes are very primitive, being made by themselves.

It seems that there is full freedom here to preach the Gospel. A few days ago there was a holiday in memory of Huss, the great Czech reformer, and it was observed by the whole republic. One is even allowed to preach on the street. Some heads of public schools gladly give permission to preach the Gospel in the school buildings on Sundays. We have already had some meetings in school buildings. The people here seem to be tired of Catholicism and wish to hear something real. The government esteems American citizens very highly, and there seems to be no objection to the American missionary. However, there is a law that every foreign missionary shall pay 500 karons (\$15.00) a year tax.

Carpathian Russia is a new, needy, large, open field for the Gospel. It has never yet been touched by the Gospel message, and the field is white and ready for the harvest, the need of workers being most appalling. There are a few believers scattered here and there. Some of them found the Lord when they were in Russia as war prisoners, some got in

touch with Hungarian believers, and some came back here from the United States. But as there was no one here to lead them and instruct them, they began to backslide. Some have gone back into the world, and others still call themselves Christians but are not living according to the Word of God. As a result of their backsliding, they are not only useless but also have a bad influence. Then, too, while there was no one to instruct them in sound doctrine, some of them turned to false teaching, such as Russellism, Adventism, etc. Yet, thank the Lord, there are a few who still love the Lord and His Word and who have been praying that the Lord would send them a worker.

The need of all kinds here is very, very great. There are no Bibles, no hymnals, no tracts to distribute, etc. These people are so extremely poor that most of them are unable to buy anything in the way of literature. They are also unable to cover my traveling expenses as I go from place to place among them, and yet this work should be done constantly.

I can see now more clearly why the Lord took me out of Poland. "He set me down in the midst of the valley which is full of bones. And, behold, there are very many in the open valley; and lo, they are very dry." Ezek. 37. Thank the Lord, He blessed us richly in France also. Several souls gave themselves to Jesus, and some of these are of high and noble Russian rank and are very intelligent. The Lord has so bound us together with His love that when I had to leave them they wept and kissed me, promising to pray for me always. Those words of our Lord Jesus Christ to Peter are so precious to me: "What I do thou knowest not now; but thou shalt know hereafter." (John 13:7.)

JOHN KOVALCHUK.

A high Mohammedan priest in Russia, Muza Effendi Beka, wanted to pay a visit to Mecca in order to worship. The Soviet authorities would not permit his traveling abroad because they were afraid he would inform foreign people about religious persecutions in Russia. Recently this priest ran away unofficially to China, and now he is in India. After this man had fled, his family was arrested and his rich library of 10,000 volumes was confiscated. Beka is most prominent among the Tartar scientists.

Prayer Letter

July-August, 1931.

DEAR PRAYER-HELPER:

Since May first, when our deputation work in the West began, we have daily praised God for His faithfulness. "But my faithfulness and my mercy shall be with him; and in my name shall his horn be exalted." Psalm 89: 24. He went before us, opening doors which brought rich fellowship with new friends. Though we covet greater things for His glory, He was with us in blessing in surrendered lives, in prayer interest, and in material gifts for work in Europe, supplying your servant's needs as they arose. **WILL YOU PRAY WITH US THAT HE WILL FOLLOW UP OUR EFFORTS IN EACH PLACE WITH A HUNDREDFOLD FRUITAGE FOR HIS GLORY?** John 15: 8.

Notes of Praise

The Moody Missionary Rally brought stirring news of God's work in the fields of the world. The offering for Missions reached the \$43,000 mark. "Moody" believes if we pour out for God, He will pour back. To cut the missionary budget in hard times, means to prolong them. Cut expenditures on personal budgets, but not on the missionary.

It is with great joy and praise in our heart that we can report that the women of many churches which love the Lord in Chicago; Dayton, Ohio; Hammond, Indiana; and East St. Louis have decided to set apart a day monthly for prayer for revival in Europe and the world. The women of East St. Louis began July 7th with a day of fasting and prayer from 10 A. M. to 4 P. M., and they continue through the hot months.

Like Mary and Martha and Lazarus of old, two sisters and a brother were living together. A month before the Lord brought me into their home, they buried this brother, just like the happening in the home mentioned in the Scriptures. What sorrow and tears!

Their brother, a fine young man, had been suddenly cut off by an automobile accident. But God sanctified their sorrow. His room has been dedicated to the use of the servants of God. To win souls for Christ is their one desire. For this they have put into our hands \$500.00 in cash and three

beautiful white stone diamonds, valued at \$500.00, for the work of Professor Martcinkovsky. To God be all the praise and glory for the wonderful answer to prayer!

In this home I met a child of His who earns her living as a cook, and she gave \$100.00 for the work amongst the children in Warsaw. This is her love gift, earned by the sweat of her brow, to Him who said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

We praise God for monthly support from various groups. Pray that all who have **HEARD THE NEEDS** will put Mission work in Europe on their prayer list and monthly budget.

Serious Days

"The greatest catastrophe of history has taken place in Russia," says Prof. Martcinkovsky. "The West does not understand its import. We were in a burning house—you, brethren of the West, are in the neighboring house. Beware, for the flames are coming your way. Remember, you gave the East the fuel which produced this destruction. Therefore read the letters of fire written on the walls of the Babylon of today; read and take warning!"

The *Chinese Recorder* states that China is suffering from the anti-religious propaganda of the Communists, but also from that of returned Chinese students who have learned modernism in our western universities. Are we free in America? Not so long as American capitalists put millions into the hands of the Soviets, for by so doing they are helping an enemy who is planning our destruction. These are serious days. Will the church awaken to see hers is the only power to stay the forces of darkness which are taking control of Government, finance, and religion? In the Name of Jesus Christ, will God's children assert Calvary victory and triumph? II Corinthians 2: 14. We believe they will.

Nothing less than a Holy Ghost revival will satisfy Paul Mishkoff, Miss Dimkova, and others in Bulgaria; Mr. and Mrs. Hill with their native workers in Roumania; Mr. and Mrs. Lukesh in

Czechoslovakia; Mr. Jonke in Jugo-Slavia; Pastor Monsky in Austria; Fred Stettler and his wife in Lodz, Poland; Moses Gitlin and the large corps of students from the Radost Bible School whom he has been strengthening in his mission work in Poland; Mr. Dobrinin and his co-laborers for the Baltic States, and many others whom our limited space will not permit us to name. **PRAY FOR REVIVAL IN EUROPE!**

Prayer Requests

There is an urgent call for native workers in these countries. They are consecrated, qualified, and ready if they could have \$10.00 or \$15.00 monthly.

Pray that God will enable us to open the Radost Bible School in His time and way. A school for Jew and Gentile where the social, religious, and racial walls are broken down is a mighty testimony to the power of the Gospel.

Pray for funds for tract distribution. Take the need for Christian Literature upon your heart.

Pray for the Magazine, that God will use it to the utmost for the evangelization of Europe.

Miss Mott and Miss Rhode, who are working with the children this summer at Radost, find that 200 are available. What an open door into thousands of hearts through the children! Communism is training all children for atheism—what will we do to win these just outside of Russia for Christ? If each one who receives this letter will send a dollar, the work will be cared for, otherwise the opportunity may be lost!

We have just received word that the young people of Russia have formed a Gideon's Band of 300, which is working in twelve countries, including Russia. Their hope is to win the youth for Christ from the ranks of the Atheists. They are grouped in detachments of ten. Recently a young man was arrested in his pupit and taken by the G. P. U. The next day his church received the word that if they desired to find the body of their pastor they were to go to a certain cemetery. There they found him shot dead, with his Bible upon his breast. A young man just 22 years of age! Now the next in the group of ten takes his place. Thus they live and die for Christ in Russia! Will our Christianity stand the test should it come?

MARGARET M. GRIFFITH,

Prayer Secretary.

EXTRACTS OF A LETTER FROM THE SOUTH OF RUSSIA

(FROM "DRUGESKOYE SLOVO")

BELOVED IN THE LORD:

"If you could know what griefs we experience on this sinful earth, and how many strong brethren have become backsliders! Our heartaches are without measure. We are having repeated now the experiences of the year 1921, when there was so great starvation. We spend whole days standing in line for food, but there is nothing. Praise the Lord that you are not in our Egypt. Thank God day and night.

"We had the privilege of being in the village of I—— in a meeting of German believers. Nothing could be said in Russian, as this congregation had been forced to sign a contract to this effect when they were registered by the bolsheviks. We wept because of this, but the Germans sang Russian hymns for us, which were like precious oil for our sick hearts. May God help us to be patient even to the end, as we pass along this narrow, thorny way. Many believers have been banished to Siberia and Solovetski monastery.

"The prices for food products are very high. Meat is 80 cents per pound; butter, \$2.50 per pound; a living cow costs \$500; horse meat 50 cents per pound. (Even this meat is given in limited portions—one-quarter pound to a man.) A pound and a half of bread is given for a day's labor.

"Let me remind you of I John 4:11 and I Cor. 15:58."

A medical examination of young people in the schools discovered that there are 61 per cent sick with bad disease of every kind, 41 per cent are tubercular, and 83 per cent are anemic because of bad habits and of gradual starvation.

As is well known, the five-year plan abolished Sunday in Russia and made the working week consist of five days. The rest day for the various workmen came on different days of the week, causing so much confusion that Stalin has proposed to re-establish a six-day working week, with the same day of rest for the whole population.

With the Stettlers

Nawrot 36
Lodz, Poland
August 1, 1931

OUR VERY DEAR FRIENDS:

First of all, I should like to call your attention to our new address! It was only a week ago that we moved into our new home. Although we have less room, we believe that it is better for us because we are now more centrally located and will be saving ever so many street car fares. In addition to that, the rent will be cheaper.

Gospel Meetings

We were privileged to hold about 25 meetings during the past month. Since we substituted only occasionally at the Jewish Mission, we were able to travel more. Two journeys were made to places which we had not visited for nearly two and a half years. The joy of the believers in these places was great, and we had great liberty in proclaiming the message of salvation. Unfortunately, the people were right in the busiest season of the year—rye harvest. Yet, even in this busy season, the people gathered at about 9 o'clock in the evening.

We usually carry with us a large traveling bag filled with Gospels and Gospel tracts. It was not always easy to carry a pack of heavy literature over country roads, where one slips back almost a foot every time one takes a step. Besides that, the distance is often many miles, and the burning sun does the rest to tire a fellow out. We cannot tell you how often we sat down beneath a shady tree,

wiping the perspiration from our brow and uttering a silent prayer for His sustaining grace and strength to go on. However, the friendly welcome and the listening hearts made us forget it all. We urge upon all believers the distribution of Gospels and tracts and try to show them their responsibility toward their fellowmen.

On the way home, we often had almost as much to carry as we did when going. The country people are usually poor—at least, they have no cash money on hand—but they want to compensate at least for the traveling expenses and they do it by giving us eggs, butter, apples, and other products.

Special Occasions

One Sunday of the month, I was asked to preach a wedding sermon for a young couple. The young man is to enter a Bible School in Germany. The chapel was crowded with people who rarely visit a church except on such an occasion.

On another Sunday, a small group of believers gathered at a large pond for a baptismal service. This time I baptized a young man, a Hebrew Christian. Although the audience was small, yet God's blessing was upon us all and the Word was ministered with great joy and freedom.

Tract Ministry

50,000 Polish and 20,000 Russian tracts have come off the press within the past week, and we have just finished shipping 500 pounds of literature, including Gospels and Testaments, to 26 different



FRED STETTLER

missionaries, colporteurs, ministers, and missionary agencies. We are thankful to all the friends who have provided the means for this.

I am hoping to reprint Dr. Brooks' "Twelve Great Facts," believing firmly in the power of the Word of God to convict and convert. The American edition is very small, but in our tract the text must be printed in full for the Roman Catholic who does not have a Bible. We have already been permitted to distribute 20,000 of this tract, and requests have come again and again. Then, there are other good things of the best. I have selected 141 of the best evangelistic passages in the Word of God, to be printed on colored paper and used as stickers on letters. In this way, the Word of Truth will be disseminated throughout this great land. We pray daily that one of these days God will grant a great harvest of souls from among these forsaken and neglected Poles. Of course, we have strictly evangelistic tracts in view.

Distribution of Gospels

The Scripture Gift Mission, London, has contributed a number of Polish, Russian, and Yiddish Gospels. Other friends have put thousands of Polish Gospels at our disposal, for which we are very thankful. At present, I am trying to enlist every possible agency to scatter them throughout Poland. This is a very valuable addition to the Gospel tracts. Passing through parks, traveling on trains, and going on journeys, we spread the Gospel and its message of salvation.

I trust I shall soon be able to print an edition of Jewish Gospels. There is a very great demand for them, and I am endeavoring to save up some money to print, if possible, about 10,000 of them. I shall have competent Jewish missionaries at my disposal. If some one would provide the means, we might print them!

German Magazine

Our 12-page German monthly for believers is finishing the first year. We thank God for supplying all our needs and for the blessings that have come to us and to others through its messages.

God's Faithfulness

We have had very hot weather, but God has always given us refreshing showers. We praise Him Who is faithful to this evil world—how much more is He faithful to HIS OWN! We have been encouraged by His lovingkindness and faithfulness

and we rejoice to be His humble servants and ambassadors.

Accept our hearty greetings, love, and many thanks for every ministry, letter, and gift on your part. II Chron. 15:7.

Sincerely yours,

FRED AND MARTHA STETTLER.

NEED FOR A BUILDING

Harbin, China, June 24, 1931.

DEAR BROTHER, PASTOR HOGG:

Peace be unto you! I write to tell you that I have received from you \$25.00, for which I heartily thank my Lord. While you are helping many, you do not forget me, but make it possible for me to live and to work in the Lord's harvest field.

We have rented a new room for our worship and are paying 120 Chinese dollars monthly. I want to tell you how the Lord is hearing and answering our prayers. For a long time we have dreamed of having a building of our own; but it has been impossible, for we have not had the means. Now the Chairman of the Board of the local Lutheran Church is visiting our services and he has suggested to us to appeal to their Board for a lot on their ground to be used to erect a building for worship. We made this appeal and received a satisfactory reply. Now we must go through some legal forms and then begin building. But how can we do this if we have no money? According to the building regulations, we must build a solid house, and it is expensive. We put our trust in the Lord. He has helped us wonderfully in the past, and we know that He will arrange everything in this case also. Dear Brother, we ask your prayers and advice. Perhaps some of our friends will respond by each contributing a small brick.

The Lord bless you in your work for His Kingdom! We send greetings to all the brethren.

Your least brother in the Lord,

S. BADANTSEFF.

Estonia

Brother Varushin writes to us: "Please send me the magazine *Vernost*, with some copies of the New Testament and Bible. I plead with you not to refuse. We have in our village many thirsty souls, but we have no copies of the Scripture. Please send some to us!"

ABOUNDING OPPORTUNITIES IN BULGARIA

By PAUL L. MISHKOFF



We are desirous of associating you with our BULGARIAN GOSPEL MISSION, which for ten years has been used to proclaim and distribute the Word of God in this needy field strategically situated in the heart of the BALKANS.

The reports which we have had from our missionaries from time to time confirm the blessed fact that the entrance of God's Word giveth light. I have much pleasure in giving you extracts from reports showing how our missionaries are busy making good use of the supplies of Scriptures, and also diligent in seeking out souls for personal conversation regarding salvation.

Evan Ezeff, our colporteur in Philippople, says: "With the Lord's help, we are able to conduct very good meetings in our home. Our three rooms are always crowded with men and women coming to hear the Gospel message. In many cases their hearts have been touched, and we have experienced God's richest blessing. We have seen souls coming to Christ. Two men were converted and baptized last month. The number of the Sunday School children is increasing each Sunday. We need Bible pictures and cards for these children. We praise the Lord for answering our prayers. I do believe that the Lord will not suffer us to perish, but will send us all we need. We rejoice that we have the privilege not only to believe in Him, but also to suffer for His sake. Luke 10: 2-3."

Dimitar Donkoff, our worker in Pirdop District, says: "For fifty days I was traveling from village to village, distributing the Word of God. A very pleasant work, indeed! There is a great need of proclaiming the true Word in the places where the pure Gospel has never been preached. People are so eager to hear the Message of the Cross. What a great joy it is to witness for the Lord! Pray the Lord to send a revival in this place."

PAUL L. MISHKOFF AND FAMILY

Spas Davidoff says: "The Lord guided me to visit five villages of our district. I experienced a special pleasure and great blessing in telling the people what the Lord did for them upon the Cross. The Holy Spirit was at work in the meetings. The room was crowded with people night after night. The Lord touched many hearts; several women wept bitterly over their sinful lives. After the meeting we had a long talk with seekers. I thank the Lord for the blessed time we had."

Marko Karatanasoff, our worker in Varna, says: "It is not easy to describe in few words the depth and breadth of the work carried on day by day, in ever varying circumstances. A great many people in this district are thirsting after the spiritual Water. I am happy to say that already some people have received Jesus Christ into their hearts and are now rejoicing. I have conducted meetings, and in all of them the presence of the Lord was strongly felt. There is a readiness to listen to the Gospel when it is preached in the fulness of the Spirit, and there is often a willingness to talk about the things that matter most. A big harvest of souls is waiting to be reaped.

"Especially at this time is the Christian colporteur a welcome visitor. Once, when distributing tracts, I started a talk with a man. After a little while he said to me, 'Though I do not believe in heaven or in hell, yet I like the preaching of the Protestants—in fact, I wish everybody were like them, for they are honest people, teetotalers, and non-smokers.' Glory be to God who is using me, His unworthy servant, in saving human souls from perishing! Will you please support the work and myself by your prayers."

Christo Boyadjieff says: "Greetings in the love of Christ. By the grace of the Almighty, I am

laboring and His blessing is abundantly flowing over His people. The flame of His love captures the sinners, who are melting like wax. Confessing their sins, they surrender to Christ. I believe that your prayers follow me as, in spite of the roughness of the way, I carry the Good News to different places. Indeed, I rejoice in my heart, as I think of the holy beginning of our union for the preaching and distributing the Word of God in Bulgaria. The Church of God in Plovdiv is with us with her prayers and love. Praised be the Lord for all that He is doing with us and among us."

Mrs. Tzveta Mechenova, one of our Bible Women in Sophia, says: "During this last month I have visited 192 homes, speaking to 1032 persons concerning salvation. I have conducted 14 meetings in different homes with 214 attendants. I have distributed 85 Gospels, 50 New Testaments, and hundreds of tracts in the hospitals, jail, and in the homes. The sick men and women in the hospitals are hungering and thirsting for the Word of God. They long to hear the Gospel message. A man who was badly burned in an explosion, was happy to hear that there was salvation by faith in Christ. He asked me: 'Will Jesus Christ forgive all my sins and will He receive me such as I am?' 'Yes,' I said. 'Jesus Christ came to this world to save sinners such as you are.' Then he bought a Bible for himself for the first time in his life.

"The Lord is working here in the hearts of seeking souls, and I have had the joy of seeing souls saved by His grace. One lady knelt down in the room where we had a meeting and confessed Jesus Christ and gave her heart to the Lord. Now her home is open for meetings. She is now anxious and prays for the conversion of her husband. Forty women expressed their thanks and appreciation for all that they have heard in our women's meetings, and invited me to visit their homes. A whole family has been awakened from spiritual sleep. As I was going from house to house, I came upon a woman crying bitterly, whose child had just died. I found the family in awful poverty. The husband had not worked for seven months on account of bad eyes. They live in a hut three metres square, and can you believe it, ten people were living in it! And now comes the crushing news that they have to move. Help is sorely needed."

This work is active all the year round. Who

can measure the value and effect of these simple talks on essential things with the one's and two's and groups of men and women at the scene of their daily toil? The people who don't, and won't go to any place of worship thus have their thoughts turned to the consideration of the things that matter most of all.

If you knew, as fully as we know, the utter need—spiritual, moral, and physical—of so many of the men, women, and children here in the little land of Bulgaria; if you knew the full story of the great ministry and usefulness of The BULGARIAN GOSPEL MISSION; if you could realize the extent of the real sacrificial labors of our workers for the people here and for the extension of the Kingdom of Heaven, you would be constrained out of gratitude to God to unite with us in this vital, effective, and ENTIRELY VOLUNTARY WORK, with your prayers and with your sympathy.

Yes, we praise God for the many who have accepted Christ and have been blessed. But we long for much greater blessing even in these days. The opportunities on our field are manifold—through Missionary Support, Scriptures, Tracts, Jewish Work, and Sunday Schools. In behalf of six missions, we come to you that through your prayers we may be able to give them the one thing needful—The Gospel of Jesus Christ.

Please graciously continue with us in prayer to God for the financial support which is necessary in order that this work of soul-winning might increase. Let us earnestly seek the Lord that all means needed may be sent in so that the work might be extended widely, because millions are perishing without Christ. From \$15 to \$30 a month is required for the support of Substitute Missionaries. Why not have a soul-winner working in your stead in this ripe harvest-field of BULGARIA?

FROM THE RUSSIAN PRESS

In the camp of the banished at Vladivostok, among the thousands of people there are several Greek Orthodox priests and monks. Some of them are so strong in their faith that, in spite of everything, they keep near them constantly the cross and the Testament. Their religious feeling is so deep that every morning they pray openly.



MOSES GITLIN AND GROUP OF BELIEVERS IN POLAND

NOTES FROM MY EVANGELISTIC DIARY

BY JOHN HONCHAR-BARCHUK

(Former Student at Radost)

Saturday, May 16.

I met Brother Gitlin in the city of Bielsk-Podlaski, whither he had come from Warsaw and I from the government of Wolyn. We had come there by invitation of Brother K. Ivanov, who is the district leader of the Baptist congregations there. We met Brother Ivanov there, and the first meeting took place in the evening. There were only some 20 souls present, but the spirit of the meeting was good, for we had in our midst the One who had promised to gather with the "two or three" who met in His Name. The messages clustered around Acts 10: 30-43.

Sunday, May 17.

No wonder the text of last night's sermons was taken from Acts 10, for we learned that the brother in whose home the meeting took place, and who showed us hospitality, was a tanner by trade.

Brother Ivanov, having four churches under his charge, arranges a meeting for the breaking of bread each Lord's Day in a different assembly. This Sunday the Lord's Supper was administered at the morning service in this town. The group of

believers present was small, as the spiritual work in this town is not flourishing. Brother N. Korniluk and his wife, both of them former students at Radost, came and had fellowship with us.

After the morning service, Brother Ivanov left for his home town, Hajnowka, and we remained for the evening meeting. Again there were gathered in the house some twenty souls, with a few folks standing outside at the open windows. The Lord comforted us with His presence, and the meeting was good. My theme was "Self-Deception", which was followed by Brother Gitlin's message on "Deceiving God." The brethren rejoiced over our visit, requesting us to come again.

Monday, May 18.

Early this morning we left by autobus for the town of Hajnowka, some 25 kilometers away. Here we were greatly encouraged. The congregation here meets in a rented room of a small house. Some 80 folks filled the hall and the window and door at the evening meeting. The Lord blessed us and inspired our messages, so that the meeting was joyful and lively, in spite of the fact that it was a

week-day and the meeting had commenced at 8:00 P. M.

We stayed in the home of Brother Ivanov, which is simple but neat and cozy. The dear host and hostess gave up to us their one-roomed house, and arranged for themselves to sleep on the bare floor of the attic—a fine example of Christian hospitality.

Tuesday, May 19.

We spent the day at Brother Ivanov's home, poring over our Bibles. In the evening we preached to an audience of some 50 souls. A heavy rain kept some folks away, but on those that did come God was pleased to shower His blessings. The folks listened with attention and humility. The vigorous hymn at the close, and the fervent prayers, put the finishing touches to an impressive meeting. Glory be to God for His mercy toward the sons of men!

After the meeting, one of the visitors entered into a discussion with Brother Gitlin as to the Jewish use of blood in their ritualistic services. Appropriate passages were read from the Word of God, and the audience went away satisfied.

Our hostess, Mrs. Ivanov, bears the name of Martha, and her loving hospitality truly reminded us of the New Testament Martha.

Wednesday, May 20.

While getting ready for breakfast, we noticed a Roman Catholic priest coming across the field toward our house. We tuned up a morning hymn in Polish which in this country is used by Roman Catholics as well as believers. The priest entered the house. He scanned all the walls carefully and then said, "I notice that you are Baptists, but you sing our Polish hymns." Naturally enough, a discussion followed. He charged us with having alienated ourselves from Christ, since we do not partake of His flesh and blood through the only proper channel, the Roman Catholic church. When the brethren began to quote Scripture to him, he became slightly irritated and left the house without asking for a gift toward the cause for which he was going about collecting. A number of women and children from the neighboring houses had flocked into our house and listened quietly to our discussion.

In the afternoon we boarded the train and left for the town of Narewka. We were going through

the famous Bielowiezeskaya Pushcha. (This is a forest covering 100,000 acres of land, formerly private property of the Russian Czar.) A storm came up. The lightning and thunder were filling us with awe, when suddenly we heard a masculine voice in the next compartment, saying, "My, my! Here is a government to which you are bound to subject yourself!" Brother Gitlin became curious to see the sage, and lo, it turned out to be a policeman. Well, he is the right fellow to speak of a government. It was a brief and pointed sermon. We took it to heart, and worshipped in spirit the One "whose strength and power fills the universe", as reads the Jewish prayer which is repeated during a storm.

We had to walk four miles or more, and were caught in the rain, getting wet "to the bone." Arriving at the home of the only baptized believer in the town, we had to manage somehow to "dry up", which was rather difficult since we had no change of clothing with us.

We were glad to see a larger crowd at the meeting in this town. There were about 160 people, 30 of whom were Jews. The meeting was good, but, like the weather, a little stormy, because of the murmurings of the children of Israel against Moses (speaking figuratively about the Jews and our Brother Moses Gitlin).

We were invited by a lady to stay in her home. When we arrived there, we learned that it was a beer saloon. This young lady and her widowed mother, the proprietors of this beer saloon, only recently became inquirers after the truth. Now they are crying to God to free them from this sinful business and enable them to earn a living in an honest way. We trust the children of God will pray definitely for them. These are fine folks. After partaking of the meal prepared by these folks, we conversed and prayed. The Pharisees turned the House of Prayer into a house of commerce, but here the Lord Jesus Christ turned a house of ill-commerce into a house of prayer and testimony. Truly His Name is Wonderful!

Thursday, May 21.

According to the Julian calendar, to which the Greek Orthodox church adheres, this is Ascension Day. In order to improve the opportunities, our Russian believers hold evangelistic meetings on

such holidays. A meeting was announced for the morning. Some 150 came, with a sprinkling of Jews, and a policeman also came in as a private listener. (When a policeman comes in officially, he has his hat on, with a strap tying it under his chin; but when he comes in privately to a religious meeting, he takes his hat off.) The meeting proceeded more quietly than last night. Brother Gitlin gave an address about the Lord's Ascension, and I spoke of the Second Coming of Christ. Brief messages were also given by Brother Ivanov, our host, and by the brother in charge of the work here, who is a very earnest volunteer worker. (He once preached in the local Greek Orthodox Church, by the invitation of the local priest; but when the bishop learned of it, he forbade a repetition of it.) The Lord abundantly blessed this meeting also.

At the evening service, over 200 souls assembled, yet we had exemplary order. The Lord moved upon the hearts of the people, and they became very tender. At the close of this meeting, the Gentile friends left the room and their places were taken by Jewish young men, about 120 of them, whom Mr. Gitlin addressed in their own language.

The Gospel work in this town began only a few months ago. Hence, in the meetings it is not always easy to distinguish believers from people of the world. Women and girls with earrings and necklaces sing hymns and conduct themselves as believers. (The believers here do not use artificial ornamentations, such as necklaces, rings, powder, rouge, etc.) *(To be continued)*

TWICE-BORN TESTIMONY

DEAR MR. GITLIN:

I should like to inform you about my resolution for accept your Lord and Saviour as mine.

After having been by you, I have begun my reaching to a real Christianity. As you know surely, I was recently a revolutional man and I did not believe in any positive valuation of Christianity.

Now I feel that I am a reborned, and this change is much evident. I have received from Miss Mott some special books for study, and I deepen faith in a such named salvation and for to reach the everlasting life. I think that I am to be at Radosc on the coming Sunday.

Yours in Christ,

(Signed) _____

OUR WORK ON THE BORDER OF RUSSIA

DEAR BRETHREN:

I heartily thank the American brethren for the support which I have again received from them. Our work here is gradually developing. At present the conditions are unfavorable, because the peasants are occupied with their work in the field, but we have meetings in the evenings. I am conducting regular meetings in two villages, Luki and Kukuevka. Souls are seeking the Lord and some of them even wish to be baptized.

I was asked to take part in a Greek Orthodox funeral service. Many people came merely to hear what I would say. They listened attentively as we read God's Word and sang evangelical hymns. I was also invited to the feast which usually follows a Greek Orthodox funeral, and here too I was permitted to preach and sing. The people invited me to come again. I have strong opposition, however, from the Greek Orthodox priests. They make the assertion that we enroll people on our lists by bribery.

I received a letter from Pskov, a town in Russia which is about 40 kilometers distant from my village. My friend writes that they have evangelical meetings without interruption in this village and that there is a constant attendance of 200 people. It seems as though the work of the Lord in Pskov is progressing as before. Being on the very frontier of Russia, we can hear church bells ringing in Russia. The Greek Orthodox church in this place probably has no opposition because of their being so very near the frontier. On the other hand, I have another letter from an old friend in Vologda, Russia, and he tells of very severe persecution among the brethren, with imprisonments and banishments.

Yours in His service,
IVAN MORIAKOFF.

LATER NEWS FROM BROTHER MORIAKOFF

DEAR BROTHER DOBRININ:

Revival interest is growing in our district, though Satan tries to spoil the work. Some missionaries who interpreted the Bible wrongly came into our midst and tried to entangle the people with their teaching.

In a village near us the people gather almost every evening and we have good meetings, with reading of the Word of God and preaching. These are people who have recently become interested. They are thirsty for the things of God. On the 13th of July we had a baptismal service. Two newly converted souls, a brother and his wife, were baptized. Four more desired baptism, so we hope to have another baptismal service in August. God's work is going on. Sometimes brethren from Reval help me in my work here.

I wish that you would write a letter to our new converts, admonishing them to abide in the pure evangelical faith to which they have been called. These people remember you well, and no doubt your letter would be a blessing to them.

Last Sunday I held evangelical meetings in two villages. One of them was specially good, in the village of Lebez. Only recently we began to visit this place, which is situated right on the border of Russia. There are several thirsting souls here, and some of them are already praying. There are enemies here, too, who try to put us and our evangelical meetings out of the village. The people very often question me, but I answer from God's Word. Once a man grasped his hat in anger and ran out of the meeting, but a relative of the man tearfully urged me to remain, as she had been there for only half of a meeting and wanted to hear more. There are some who would love to come to the meetings but are afraid of the ridicule and persecution they would receive.

There are very many wine shops now and, besides this, the women are manufacturing and selling whisky. There are very few holidays in our district when some awful tragedy does not take place. On the last holiday, one young man cut to death two of his brothers. Sometimes we believers are attacked also, but the Lord takes care of us. We do not mind if we are bitten a little sometimes.

I am not able to visit all the places for lack of time. There are many villages to which I go where my friends approach me with tears, saying, "Why did you not come to us before? We need to be established." Sometimes I must share in the work in the harvest fields with my brethren during this very busy time.

Greet them very heartily for me.

IVAN MORIAKOFF.

SCRIPTURES NEEDED

Ozenin, Poland, July 31, 1931.

MY DEAR BROTHER HOGG:

Greeting in the name of Jesus Christ for you, your family, and everybody in our Mission. Our work is growing, thank God! As I wrote you before, we have already baptized eleven souls this year, and now very many more are asking us to receive them by baptism. I am going to announce a day to talk with them and to baptize. I have many calls to hold meetings, but it is hard to fill them all. Most of them ask me to come at least once a month to serve the Lord's Supper—but there are only four Sundays in the month. In the winter I can visit them on any day of the week, but in the summer they are all so busy and want me on Sunday. As I wrote you before, we need some one to assist me in the work here.

How about the Bible Fund, my dear brother? Do you have something in it? There are some that are asking for Bibles and are willing to pay a low price for them. If you can do something along this line, do not forget me and my poor people here. All our people are fearing famine this year. We had a very bad winter and now we have too much storm and no rain and the harvest is poor, only half what it was last year.

May God richly bless our Mission and all its workers!

GEORGE NAZARUK.

BAPTISMS IN POLAND

Mlynów, Poland, July 1, 1931.

DEAR PASTOR HOGG:

I received your letters, for which I thank you heartily.

Glory be to God! He is blessing us every day, according to His promise. He has removed all difficulties in the building of the Hall, and now we are going ahead with the work.

He is blessing us in the spiritual side of the work also. On Sunday, June 21, three of our churches united and had a baptismal service here, at which time seventeen souls were baptized. Last Sunday, June 28, I went to a village about 30 kilometers from us, and there eight souls were baptized. Praise the Lord! May He bless you and reward you in His glory!

JOHN GORDIUK.

SUMMER WORK AT RADOST

Radosc, Polska, July 30th, 1931.

DEAR MRS. SANCTUARY:

I have been wanting to get a few lines off to you, for sometime now, but have not been able to do so for various reasons. I think of you often, so am sorry that I cannot write more often. Right now there is also very little time. We have our third group here with us. There are thirty children who've had no bringing up whatsoever, and we have our hands full. But we do praise the Lord for these thirty opportunities. They are precious souls. We praise God for making the work possible; and praise Him specially for those through whom He is making it all possible. If the dear ones, who are helping the work through their prayers and gifts, could be here and see it for themselves, I am sure they would be happy and pleased.

Two groups have already come and gone. During this time the Lord was pleased to be with us with special blessings. We saw the working of the Holy Spirit in a real way with the first group. Two mothers and one dear girl of thirteen years of age, definitely accepted the Lord Jesus by confessing Him before all the others in a blessed meeting for them. When Angie, the girl, tearfully confessed Him there were many others who had difficulty in keeping their tears back. The Holy Spirit was speaking to them; it was a blessed time. Help us pray that all who were so evidently touched might open their hearts to Jesus. We are praying that the Lord will prepare the hearts of all He is permitting to come to us for a real work of the Holy Spirit, and are inclined to believe Him for each precious soul. May He help our unbelief.

The Lord has graciously undertaken in my behalf. I have been back here and at work since the first of June and find that His wonderful promises are already working. "As thy day so shall thy strength be" and, "They that wait upon the Lord shall renew their strength" I have proven, also many others besides. It has been my good lot to be used of the Lord in bringing the blessed Word to these groups with special blessings. It happened to be while I was bringing them the Word from the third chapter of Genesis that the women and girl were led to confess Jesus as their Saviour. Of course, they'd been coming to us for a long time and much prayer had gone up for them. But, I

do thank the Lord for enabling me to bring His Word to the people, and for enabling the people to understand my Yiddish pretty well now. I feel that it is a great responsibility as well as a great privilege, and do pray that you will remember this very specially in your prayers. I need wisdom and guidance, and the Holy Spirit in a real way to bring the Word to them, for I feel my utter insufficiency as well as lack of strength for this great task. I shall surely appreciate your prayerful cooperation.

I am enclosing the signed voucher for your last remittance. The Lord is graciously hearing and answering prayer for the needs of the work. Our hearts are made glad; and we do praise Him; the glory is all His. I should like to testify of the tests and of His faithfulness; of the joys and sorrows in detail, but the time will not permit it now. I must close for now.

With much love, yours,

JEAN RHODE.

SUNDAY SCHOOLS NEEDED IN
CZECHOSLOVAKIA

DEAR BROTHERS AND SISTERS IN CHRIST:

We are thankful to God for signs of the moving of the Holy Spirit upon souls here, and pray for a breaking through to full victory in the lives of those who are under conviction and of such as will yet hear the Word. The attendance at the services has been made more interesting lately by numbers of young men coming, but the devil is doing his best to keep them from accepting the Gospel message. Pray that they may be arrested by the Spirit of God before their time of grace is past.

On Easter Monday we were privileged to hold a meeting among Czech people in a railroad guard house. The head of the family is an unbeliever of nationalistic tendency. Their two bright children are being neglected spiritually, or rather being fed on wrong teaching. There are also a few evangelical families in the distant neighborhood who have no way of getting the children instructed in the Word. We tried to get the older ones interested in starting a Sunday School. They showed a little enthusiasm for the moment, but no one was willing to take the responsibility for going ahead.

Seeing the difficulty, and the willingness to drop the work of getting the Sunday School started, we made another trip into this community a week later,

taking our bicycles this time so that we could get around the neighborhood more quickly. They had already sent word to us through one of our converts that they could not take up the work, making all kinds of excuses, so we knew what was awaiting us. Of course, the excuses and hindrances were repeated, mainly urgency of work, but we tried to show them the need of knowing the Bible, which they claim to believe but really esteem it only as a relic. Finally they agreed that we should spend the evening with them and give them further help in the study of the Word. In the meantime, we went farther down the track to invite their next neighbors, who were Catholics, to come to the evening meeting. There being no connecting road, we went up and down the embankment several times, dragging our wheels along until we reached the main road again.

We passed out tracts through the village, and visited another family with children who get no Bible teaching, though the parents are members of an evangelical church. We provided some written helps and tried to get the parents so interested that they would spend at least an hour each Sunday teaching the Word to the children. One German family, living quite a long distance from this place, is already going on with the teaching of their children in this way and they are blessed in their efforts. Thus we are trying to do as much as possible to reach the farther districts, and we pray for strength to go on.

Pray with us for the spread of the Gospel and the salvation of souls, in spite of all the enemy can do to hinder. We want to thank you for your interest in this part of the Lord's vineyard and wish you God's richest blessings.

Yours for souls,

MRS. CHARLES LUKESH.

HUNTING FOR SOULS

Last Monday we again had a cross-country run, over vale and mountain, woods and meadows, in sunshine and in rain. We have constant evidences of the darkened state of mind of the people. Only here and there is there a spark of interest and appreciation, or a question that encourages us to go on seeking such as will hear.

As we do not keep to the highways, it happens that we often come across people who would not be

reached otherwise. This time, after skirting a creek for some little distance, we came to an abandoned mill and found there a woman with an inquiring soul. It was rather late in the day, and we had many more miles to cover in order to reach our appointment, but we took time to explain to her the most necessary things concerning salvation. Then the crying of a child called her away from us and, leaving some literature, we promised to send more. Will some one pray for that soul?

We visited another woman, who at a previous time had received our tracts in the town and had shown some interest. She spent much time telling us her troubles—crop of grain burned, geese poisoned, her husband inclined to sin, etc., etc. May it all help to turn her eyes to the One Who can really help her!

Another stop was with a country station agent. There was little opportunity to speak with him, as he was soon called to help another employee put out a forest fire, which had been started by the train and which was spreading rapidly because of the high wind. We rode ahead along the track to aid them in putting out the fire, in the meantime endeavoring to kindle fire in their hearts.

The goal we aimed to reach that evening was the cottage of an old shoemaker, over seventy years of age, the only one in that village who professed to believe in Christ. Soon after our arrival, a customer came in on business, also past seventy, and, though she belonged to the proud and religiously bigoted farmer class, she was persuaded to stay for a little meeting. The singing of our hymns stimulated her and, though she firmly stood her ground so far as outer appearances were concerned, she must have received much to think about. May the Lord cause her to turn to Him in her advanced age!

Last week we had two interesting testimonies concerning the giving out of our tracts on Saturdays, rain or shine. A rabid old devotee of the Rosary cult snapped at me: "You stand there like a Saint Peter! Our people do not stand on the corner to give out tracts!" She did not realize the compliment she was paying me, for she evidently had in her mind merely a statue of St. Peter, as there are plenty of them on all sides.

The other remark was made by a servant girl, also a firm devotee of Catholicism. She voluntarily admitted that she used to feel hostile toward

us and refused our tracts, but that now she accepts and reads our tracts and admires our devotion and faithfulness in distributing them. She is attracted by our singing, which she can hear in her place of work, but would not dare to come to our meetings. Can the grace of God win her, too?

A soldier has begun to visit us, and finds in our meetings what his soul has been longing for, according to his own unsolicited expression. He regrets the wasted past, and has gotten the vision of inviting others to come.

We have an uphill work, as you can see, but, praise the Lord, we are sowing seed for Him. Living faith in Christ is a rarity in these parts. May the Lord send us a real outpouring of His Spirit before it is too late!

Yours in Him,

CHARLES LUKESH.

REPORT FROM DR. EWKE, CZECHOSLOVAKIA

Before I shall write about my work in the name of the Lord, I should like to tell you something about the people who surround me. Most of them are Russian refugees and, in the second place, are Jews. I meet, of course, Czechs, too, especially in the hospitals. Most of the people are very poor. They remember how well situated they were in Russia in the past and think of their lost estates, etc. They are dreaming day and night of the time when they can go back to Russia and live again in those good conditions, with servants to do their work and they themselves able to rest. These Russians are members of the Greek Orthodox Church, and they consider their confession always in closest connection with politics. The great holidays they spend in their church, but the rest of the time few of them visit it.

Some of these Russians have gone down morally. I know a man who was highly educated in mathematics and was, before the War, a professor in a Russian university. Now he is often found drunk. Several times I have found him lying unconscious near to the house. With great difficulty, I brought him into the house, for he lives in the same house that I do. Once I saw a deep wound in his head, from which he was bleeding. He seemed to have fallen down and hurt himself. I did the best I could for him, as a physician, and, having put him in bed,

I left him a spiritual tract. He did not know who had helped him, but soon afterwards he attended a meeting and listened to my exposition of the Scriptures. This is only one case of many where the Russian refugees, whose position was prominent in the past, are now brought very low. Certainly we must not judge them, but it is pitiful to see them in their wretchedness, denying God's Word of repentance. I dare say that for many of them the Bible is a strange, unknown, and unreadable book, even though they are proud of their orthodox confession and have ikons and image lamps in their rooms.

However, there are exceptions here, as everywhere. There are souls who are open to the Gospel message. Some people are coming quite willingly to our Gospel meetings, and have New Testaments in their homes. One of these, with whom I had prayer, even became my co-worker. He invites his friends to visit our meetings.

If I cannot reach a man with the Gospel at once, I give him spiritual literature and later on try to get him to read the Word of God. In addition to this, the Lord has shown me another way by which I can approach people. People are continually coming to my house for advice and help in their bodies. I meet these needs, as a physician, and also try to speak to them concerning spiritual things. At such times, people are generally very attentive. I am sometimes asked: "If you believe God, that He is almighty, why do you prescribe medicines? You know God could heal people without any remedy." I usually answer: "I am sure, too, that almighty God could arrange so that a man could live without food; nevertheless a man must eat in order to live. What is the difference between food and medicine? With a food, we are taking in some elements that are needed for our health; when a man is sick, some things are lacking in his body, and these the physician prescribes through medicine. I believe the Lord can guide the physician to choose the right medicine. Even Christ Himself, in healing a blind man, made some kind of ointment out of the dust, when He could have healed him without any means."

Now concerning the Jews whom I meet here. They are students, or engineers, or doctors. They have come here from Russia, Poland, and Rou-

(Continued on Page 32)

NEWS FROM RUSSIA

(TRANSLATED FROM RUSSIAN)

LIVING CONDITIONS IN RUSSIAN COMMUNES

There is no such thing as private life in the communes, such as are now established by the Soviets. To families there are given single rooms, but unmarried people are compelled to live in dormitories where they have absolutely no privacy. No one is permitted to shut out the others at any time. They have no right to lock their trunks or individual baskets, because from time to time all their belongings are examined to see if there is anything there that should not be there from the bolshevik point of view. If there is, of course it is confiscated. Under such conditions our brethren and sisters are living. How then could they correspond with any one about religion or private life?

Sometimes it happens that certain people want to hide some extra bed linen for themselves. However, a special inspector regularly examines every bed and, if something extra is found, the offender is punished.

The people all eat together. Sometimes newcomers are offered a little additional food, and some inexperienced people innocently ask for more food, which gives an occasion for them to be ridiculed. After such a meal, the names of those people who asked for more food are written on the wall-newspaper and they are mocked at in pictures and writings, etc.

In these commune houses, lectures are delivered by the "godless". The people, as a rule, are not interested in these lectures and often think just the opposite of what is being said. However, they express themselves in what is termed in Russia "Italian strike." They appear to listen and then go home without any discussion or offering any objection. They hide their offences in their own hearts, and the bolshevik agitators are very much surprised that they can not call forth any public discussion.

In the part of Russia that borders on Finland, thousands of people were recently banished to the north, among them being sixteen Lutheran pastors.

RUSSIANS IN POLAND

Brother S. Vasiljev writes from the town of Luninez (where our Brother Kovalchuk labored in the past): "The preaching of the Gospel began in this town only a few years ago, in a very simple house in the suburbs. From this place God's Word has spread to many villages in the neighborhood. This year we baptized fifty new converts. About 1,000 people attended the last baptismal service. There are also shadows in the work. For example, one of our meeting places had to be closed up because of the backsliding of some of the believers. We have conversions, but the new converts greatly need to be established in the faith. Oh, if you could know how much we need evangelical preachers—not preachers, but teachers—and where can we get them?"

TROUBLE WITH ORTHOGRAPHY IN RUSSIA

When the bolsheviks came into power, they simplified the old Russian orthography. Of course the language lost some of its characteristics, and the language of the Bible was affected. For instance, the words "peace" and "world" ("mear") formerly had the same pronunciation but different spelling. The bolshevik changes in orthography caused them to be spelled and pronounced the same, so that now the words "peace" and "world" in the Russian Bible are identical. During the last month, the bolsheviks proposed even further changes in the Russian language, and some Latin characters have replaced the Russian characters. This change is very great, quite spoiling the language, and the trouble for believers is that the Bible must again be changed.

A New Persecution of Baptists

On the 23rd of May nineteen Baptists were arrested in the village of Vladislavovka in the Crimea, and they have been banished to work in lumber camps, preparing lumber to be sent to other countries. Their chief accusation has been that of corresponding with foreign organizations.



GROUP OF RUSSIAN GIDEONS IN ROUMANIA

GIDEON BANDS AMONG RUSSIAN YOUNG PEOPLE

Brother T. Bolshakov writes that in Bessarabia, Roumania, a company of Gideons has been organized in the evangelical congregation. They began their activities December 26, 1930. This company is made up of converted young people, and their aim is a purely missionary one. They went out at 5 o'clock in the morning and worked round about Truesky District, and then went to Galaz. All meetings were much blessed. They sang and preached, and some of the meetings continued for hours. One meeting began in the evening and closed at 7 o'clock in the morning. Then they went to Reni, and many other places were visited. The Gospel of repentance and salvation was preached to many people. The meetings were crowded, for the Russian people everywhere are thirsting spiritually. Some people heartily repented and surrendered themselves to the Lord. This company of young people, who give their time and strength voluntarily, are receiving many invitations for meetings.

The Soviet government permitted the Union of Godless to open subscriptions for building a submarine by the name of "Atheist".

"People are fleeing from Russia to China, through the Amur. A whole German colony fled thus, consisting of 210 men. They used simple village carts and horses for the children and the most necessary belongings, but everything else was left behind. On the way, five children were frozen to death and four were born. The successful escape of this colony was due to the fact that one of their number had become an agent of the G. P. U. for the time, keeping his fellow countrymen informed of all their doings.

The bolshevik newspaper, "Udarnik", informs us that ten women, seamstresses in a bolshevik factory, were loudly singing Christmas hymns. The bolsheviks were greatly irritated and were especially angry because nobody interrupted the singers. They asked their godless club, "Where is your anti-religious work?" On the 8th of January a railway engineer, Kubikov, decidedly refused to go out to his work on the Lord's Day and spent the day as a Christian. A laborer named Zukanov went from his work to church. On the 7th of January, 28 men were absent from one bolshevik factory because it was a Christian holiday. Thus we see that some people are struggling for Christian principles.

LETTER FROM A SUFFERING BROTHER IN RUSSIA

Brother — writes us from T— District (center of Russia): "We have much news to tell you, which I shall give you in a few words. Through the organizing of communes there has been an entire change in our agricultural life. Our villages in this neighborhood are all united. Our commune consists of 500 peasants. From each individual everything is taken, even to the last hen-feather, and of course that includes horses, cows, sheep, plows, harrows, other farming implements, and all buildings. I no longer have anything of my own, and in this way we shall live the rest of our lives.

"I. M. S. and B. have been banished to Archangel. Their mill has been confiscated and all of their other buildings. Two brothers, S— and A—, are condemned to five years of banishment, and their property has been confiscated, too. With S— it is the same. Two preachers, K. E. and V. F., have been banished for three years, with confiscation of all their property. K. T. V. ran away and we do not know where he is. His property is confiscated. Our two uncles, M. L. V. and S. L. V., have been banished in an unknown direction. One of them has seven children and the other, nine. Their houses have been confiscated. We have many similar cases, but I cannot write you of all them.

"The house of worship in L— has been taken for a school. We expect them to do the same with another house of worship. The Gospel meetings in L— are now very poor. In this place we do not gather at all for worship any more. On the railway station B—, the bolsheviks have organized a tractor center with 300 tractors, and now we shall all work on our ground.

"My health is very poor and I am often ill. All the strength I put into acquiring my property through these years has been in vain, and I lost my health for other people. However, I am yet alive and the mercy of the Lord is with us."

The bolshevik authorities are pressing a special investigation concerning those people who have radio receiving sets. It is stated that in some villages where the churches have been closed, peasants have very often gathered on holidays near to a radio apparatus in order to listen to church services broadcast from abroad.

LETTER FROM A CHRISTIAN IN BANISHMENT

From Murman District (in Archangel government) a banished sister writes, under date of December 27, 1930: "I have received your letter, but the parcel has not yet reached me. Two elderly sisters have died, and sisters E— and B— are in the hospital. We have received a little sugar. The price was \$1.25 per pound, and we hear that we shall not receive any more. We have very little bread and no other products. Workmen are given three herrings a month. We have British preserves here, but they are so expensive that it is impossible for us to buy them. We spent Christmas on a tundra (marshy plain).

"We have not seen the sun. For a long time we have had very little light. Our life would have been more comfortable if we had had lamps, but our one lamp has no globe. We have very little oil. The temperature is about 60 below zero, and our walls are covered with frost. We have plenty of wood, however, and have been able to warm the house both day and night.

"We are happy to know that you do not forget us. We are sure that what God sends us is for our good, though we are in the midst of great sorrow and trouble. We are conscious of His presence. Please pray for us.

YOUR SISTER, M—."

Soviet "Baptismal" Service

There is a rough imitation of baptism called "Soviet Baptism". The parents are given a certificate printed in red letters, whereon is inscribed the name of the child. The text is as follows: "We do not bless you in the name of Christ—that is ignorance and superstition. We baptize in the name of the International, to the banner of labor and warfare."

The new names that are given to the children are significant. Some of the names for boys are as follows: Lenin, Marx, Morat, Libknecht, Cain, Work, Profsous (Labor Union), Vzik (The Central Soviet Board), Sovnarkom (Soviet Commissioners). To a girl is given one of the following: Revolution, Volga (River), Federation, Commune, Barikada (Street Line of Defense), Bomb, and the Bolshevik newspaper "Pravda" informs us that one laborer called his child "Crocodile".

For the first time in history, two world capitals, Moscow and Berlin, are competitors in atheism. The Berlin organization of the godless challenged the Moscow Union of Active Godless to compete. This competition will continue until January 1, 1932. The program is as follows:

1. Strengthening of the activity of the godless and organizing of the best groups of active workers for the bolshevik propaganda.

2. Practical sharing, on the part of the labor class in Germany, in the improvement industry of Soviet Russia.

3. Struggle for prevention of capitalistic war against Russia.

4. Uniting and strengthening of efforts for organizing a united front of the proletarian godless in Russia and in other countries.

5. Developing a connection between godless organizations of the whole world.

The Berlin atheists accepted the obligation to increase the number of their members from 20,000 to 50,000; to prepare 15,000 new active workers; to establish Women's Departments and ten Departments of Youth; to increase the circulation of their organ, "The Voice of Free Thinking Proletarians" to 5,000; to edit a special anti-Easter issue of 10,000. During the discussion the Moscow godless expressed the belief that they will be the winners in this competition.

Communists Become Religious

"Komsomolskaya Pravda" complains that there is a religious movement among the communistic young people in a Tartar state of Russia. In the village of Petchiza a communist young man was baptized. In Novo-shemshinsky district two communist young men became members of the congregation of evangelical Christians. In C—— congregation of evangelical believers there are now fifteen young men. In the village of Volchia Sloboda, the secretary of the communistic club took part in the repairing of the church building. Communistic young people in the village Balandy took part in a church funeral ceremony for one of their comrades. An active communistic young man became a monk in a Greek Orthodox monastery, and his religious feeling was so deep that he even wore a crown of thorns, from which his blood dripped down.

RUSSIAN REFUGEES IN VARIOUS COUNTRIES

China

A Russian brother in China writes the following: "Early in April there came to Harbin a party of Russian refugees from Primorsky district. According to their statements, houses of worship of Evangelical Christians, Baptists, Molokan (Spiritual Christians), etc., are closed in all cities of the far east—Vladivostok, Habarovsk, Blagoveschensk, and Nikolsk-Ussuriysky. There are literally no meetings. Many of the brethren have been banished. Leaders are arrested and imprisoned, with only one accusation—activity in evangelical movements. The position of the faithful believers is a very difficult one. They are deprived of all rights and face gradual starvation."

The bolsheviks are trying to put the whole of peasant Russia into collective agricultural unions, or communes, and here religious struggles commence. Here religion is excluded, women do not have their husbands, and family life is ruined. When priests or teachers say anything against these communes, they are considered as political criminals and are banished.

WORD FROM PRZEORSKI

American European Fellowship

New York City

DEAR SIRS:

I received the money for the magazine and for the family in Tarnow. I send my hearty thanks to the donors, especially for that sum for the family in Tarnow. It is really a case worth helping. This brother is very useful in the Lord's work, and I am sure he could be much more greatly used if he were free from the pressure of material things. He is in debt, so \$10.00 is a great help to him.

The magazine work is going along slowly. It is very precious to some souls. I recently received some letters which witnessed to that fact. One was especially interesting, coming from a Russellite who claimed that the magazine had helped him very much and that he had received much blessing through reading it.

With hearty thanks and Christian greetings,

Yours in His service,

A. PRZEORSKI.

WHEN THE SPIRIT CAME

(Continued from Page 5)

that one small village community, more than one hundred missionaries went out in twenty-five years. You will look in vain elsewhere for anything to match it in anything like the same extent." A summary of our chapter may be found in Montgomery's well-known lines:

"They walked with God in peace and love,
But failed with one another;
While sternly for the Faith they strove,
Brother fell out with brother;
But He in whom they put their trust,
Who knew their frames that they were dust,
Pitied and healed their weakness.

"He found them in His House of Prayer,
With one accord assembled,
And so revealed His presence there;
They wept with joy and trembled;
One cup they drank, one bread they brake,
One baptism shared, one language spake,
Forgiving and forgiven.

"Then forth they went with tongues of flame,
In one blest theme delighting—
The love of Jesus and His Name,
God's children all uniting.
That love our theme and watchword still,
The law of love may we fulfil,
And love as we are loved."

REPORT FROM DR. EWKE

(Continued from Page 27)

mania, and are either Zionists or Communists. Some, of course, are without any religious ideas and live only for money.

Professor Martcinkovsky worked a great deal among these Jewish people. His lectures were attended by great crowds, who listened to him very attentively. The Jews are beginning to be interested in the New Testament. Once I was stopped by a young Jewish doctor, who inquired where he could buy a Bible in the ancient Hebrew

language. I directed him to the Bible Depot. Up to the present time, the Jews have judged Christ and Christendom by the conduct of the "Christian" refugees. Prof. Martcinkovsky tried in his lectures to show the Christ of the Gospel, the Messiah, Who loved and is loving the Jews. At these lectures, the Jewish young people bought many copies of the New Testament in the Russian and Hebrew languages. Surely the seed is being sown, and the Lord is able to make it grow.

Statements of Receipts for June and July (in part)

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
9529	110.00	9593	100.00	9657	10.00	9715	1.00
9534	10.00	9598	100.00	9659	3.00	9716	10.00
9535	10.00	9599	3.00	9660	11.00	9717	5.00
9536	10.00	9599	5.00	9661	1.00	9718	2.00
9537	3.00	9599	10.00	9662	1.00	9719	3.00
9538	3.00	9599	1.00	9663	1.00	9720	27.00
9539	3.00	9599	5.00	9664	20.00	9721	5.00
9540	3.00	9599	10.00	9665	3.00	9722	30.00
9541	40.00	9599	2.00	9666	1.00	9723	13.00
9542	5.00	9599	3.00	9667	10.00	9724	30.00
9543	3.33	9599	20.00	9668	25.00	9725	30.00
9544	3.00	9599	1.00	9669	1.00	9726	1.00
9545	3.00	9600	2.00	9670	1.25	9727	5.00
9546	11.00	9601	1.00	9671	30.00	9728	30.00
9547	3.00	9602	10.00	9672	5.00	9729	1.00
9548	1.00	9603	20.00	9673	5.00	9730	25.00
9549	1.00	9604	1.00	9674	1.00	9731	20.00
9550	20.00	9605	2.00	9675	5.00	9732	2.00
9551	7.00	9606	1.00	9676	20.00	9733	5.00
9552	1.00	9607	4.00	9677	2.00	9734	1.00
9553	50.00	9608	10.00	9678	3.00	9735	1.00
9554	30.00	9609	5.00	9679	5.00	9736	10.00
9555	10.00	9610	5.00	9680	3.00	9737	30.00
9556	10.00	9611	30.00	9681	6.00	9738	5.00
9557	25.00	9612	2.00	9682	100.00	9739	1.10
9558	6.00	9613	6.00	9683	15.00	9740	5.00
9559	32.00	9614	10	9684	68.11	9741	5.00
9560	5.00	9615	390.84	9685	3.00	9742	20.00
9561	15.00	9616	3.00	9686	10.00	9743	10.00
9562	6.00	9617	10.00	9687	5.00	9744	1.00
9563	.75	9618	10.00	9688	5.00	9745	20.00
9564	3.00	9619	1.10	9689	1.00	9746	5.00
9565	3.00	9620	1.00	9690	2.00	9747	100.00
9566	1.00	9621	15.00	9691	1.00	9748	5.00
9567	1.00	9622	1.00	9692	1.00	9749	15.00
9568	1.00	9623	3.00	9693	1.00	9750	10.00
9569	5.00	9624	5.00	9694	1.00	9751	12.00
9570	5.00	9625	1.00	9695	10.00	9752	5.00
9571	10.00	9626	10.00	9696	1.00	9753	100.00
9572	10.00	9627	1.00	9697	5.00	9754	1.00
9573	2.00	9628	20.00	9698	2.00	9755	5.00
9574	5.00	9629	1.00	Of this amount \$48.35 is for EUROPEAN HARVEST		9756	5.00
9575	1.00	9630	10.00	9699	51.25	9757	5.00
9576	5.00	9631	5.00	9700	1.00	9758	5.00
9577	3.00	9632	6.30	9701	1.00	9759	40.00
9578	1.00	9633	10.00	9702	3.00	9760	1.00
9579	33.00	9634	3.00	9703	1.00	9761	10.00
9580	1.00	9635	3.00	9704	1.00	9762	25.00
9581	5.00	9636	11.00	9705	5.00	9763	5.00
9582	5.00	9637	5.00	9706	20.00	9764	6.00
9583	6.00	9638	1.00	9707	5.00	9765	6.00
9584	5.00	9639	1.00	9708	15.00	9766	2.50
9585	2.00	9640	6.00	9709	2.85	9767	5.00
9586	1.00	9641	6.00	9710	2.50	9768	5.00
9587	3.00	9642	6.00	9711	2.00	9769	4.00
9588	1.00	9643	7.00	9712	10.00	9770	2.00
9589	1.00	9644	1.00	9713	10.00	9771	2.00
9590	100.00	9645	10.00	9714	15.00	9772	16.00
9591	25.00	9646	4.00	9715	20.00	9773	5.00
9592	25	9647	2.00	9716	21.61	9774	5.00
9593	100.00	9648	9.70	9717	10.00	9775	2.00
9594	3.00	9649	1.00	9718	35.00	9776	1.00
9595	1.00	9650	1.00	9719	52.00	9777	5.00
9596	1.00	9651	1.00	9720	10.00	9778	6.00
9597	3.00	9652	10.00	9721	3.00	9779	15.00